THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty" (MAT. 13: 23).

No. 13, Vol. LXXVI. Thursday, March 26, 1914. Price One Penny.

INTELLECTUALITY AND SPIRITUALITY.

THE modern collision between science and religion is, perhaps, the greatest of its kind in the history of the human race. Two mighty elements have clashed in this tremendous encounter, and millions of honest souls have seen their faith and fondest hopes vanish in the clouds of dust, or disappear in the heap of wreckage caused by this great catastrophe. Did I say catastrophe? Should we consider this tremendous overturning of affairs, this revolution in spiritual matters, this reconstruction of religious beliefs and dogmas, a calamity? Science is indomitably grinding away at the foundation of modern Christianity, and soon the great fabric, nineteen centuries in the making, must crash to earth and crumble to decay—an ash heap of that divine fire kindled by the Son of God, and replenished with inimitable zeal by His chosen twelve. Deplorable as this case might be, this must be the ultimate fate of modern Christianity.

Now this final overthrow of orthodox Christianity is but a natural sequence in the line of events occurring since the martyrdom of the apostles of the Lamb. The religion of the Christ was remarkably scientific, because true; and had it been preserved in its purity until the present time, there could have been no collision between science and religion. But, needless to say, this was not the case. Hardly had the life-blood cooled in the veins of the martyred apostles, when a reconstruction of the Church commenced. New principles and ordinances were instituted; many were changed to satisfy the whims and designs of the ambitious clergy, while others were wholly abolished. Apostasy, rebellion and strife were rife throughout the Church; contentions over mere technicalities resulted in imperial decrees, excommunications,

banishments and even bloodshed, and divine authority became an article of merchandise, bartered and exchanged to satisfy the ambitions of clergy and politician. The fact of a universal apostasy has been too well attested by unimpeachable writers to require further consideration here. Suffice it to say that at the close of the dark ages, at the commencement of the renaissance, we find the religion of the Redeemer so wasted, torn and shattered, so deprived of its spirituality, that it was not in a condition to raise its head.

The renaissance of the fifteenth and sixteenth centuries was primarily an intellectual awakening, an arousing from the slumber of ages. Commencing with the more cultured, it spread its influence to the uttermost corners of civilization, every dark nook and corner being more or less illuminated by its effulgent rays. It was as if a pillar of light had fallen from heaven, and while the greatest intellects basked in its glory and radiance, the masses scrambled for a portion of its light, as reflected in the various social and intellectual institutions of the times. Colleges and universities sprang up throughout the length and breadth of the land, and all civilization was ablaze in its hunger for truth and reform. Every department of society must be scrutinized. It was as a spring house-cleaning after the long, dark winter of the dark ages.

All social, political and religious institutions came in for their share of this scrutiny, and, of course, Christianity was no exception. We should naturally expect that she would welcome such an investigation, and hail it as a God-send for the salvation of the Church; but this was not the case. Being the most important of all social institutions at that time, she probably received the most critical examination. This she resented most emphatically, declaring that science was incompatible with the true faith, and he who delved into the mysteries of the former was in danger of losing his faith in the latter, consequently laying himself liable to eternal damnation. Intellectuality and spirituality were opposites, and were, therefore, unable to harmonize! It is obvious that Christianity had lost her spiritnality, and was unable to stand the test of science.

This antagonism between spirituality and intellectuality is to me the most conclusive evidence of a universal apostasy from the spirit existing in the primitive Church. That the ordinances and doctrines have been changed, Protestantism admits, and Catholicism cannot deny; but it may be argued by some that the spirit of the religion remains the same. To this view I take exception. No one can deny that the doctrines of Christ, while being essentially spiritual, were at the same time intellectual and scientific; but how woefully lacking is modern Christianity in this respect. Many times instead of fostering intellectual development—more especially scientific research—she has hindered and discouraged it. Yet the scientist has struggled along, many times against great

odds, and always when applying the test of truth to religion, he has found her woefully lacking in the power to evolutionize and perfect the human soul.

I would not be understood as accusing our Christian friends of discouraging all scientific research. We are all mindful of the vast amount of good done by all sects and creeds in spreading learning, in fostering research in fields of physical science; but whenever science has attempted to enter the sacred precincts of the Church to test the truthfulness of its principles and doctrines, there has issued forth the cry of infidel, atheist, etc. This is lamentable. Truth has nothing to fear from scientific research, and every religion should stand the test of truth, or be relegated to the department of the obsolete. If there is anything untrue in modern Christianity, we want to know it, and if science can demonstrate this to us, we are grateful to her for this service.

Professor James, in his "Text-book of Psychology" (1908), p. 185, in speaking of our fundamental, instinctive impulses under the headings of bodily self-seeking, social self-seeking, and spiritual self-seeking, has the following to say of the latter: "Under the head of spiritual self-seeking ought to be included every impulse towards psychic progress, whether intellectual, moral, or spiritual in the narrow sense of the term. It must be admitted, however, that much that commonly passes for spiritual self-seeking in this narrow sense is only material and social self-seeking beyond the grave. In the Mohammedan desire for paradise and the Christian aspiration not to be damned in hell, the materiality of the goods sought is undisguised. In the more positive and refined view of heaven, many of its goods, the fellowship of the saints and of our dead ones, and the presence of God, are but social goods of the most exalted kind. It is only the search of the redeemed, inward nature, the spotlessness from sin, whether here or hereafter, that can count as spiritual self-seeking pure and undefiled."

Here we see Professor James would include under spirituality "every impulse toward psychic progress." Compare this statement with those sublime principles of the boy Prophet, Joseph Smith: "Man is saved no faster than he gains intelligence." "No man can be saved in ignorance," "The glory of God is intelligence," "Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection, and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." From the foregoing we see that "Mormonism" makes intelligence—intellectuality in the broad sense, and it is in this sense that it is used all through this paper—the foundation of all eternal progress, and how could it be otherwise? No man can be religious without being intelligent, for to be religious means a practical application of the laws of God; but before we can apply the laws of God, we must have a reasonable under-

standing of the same, hence the necessity of intelligence. "Mormonism," then, places a premium upon intelligence, and in so far as we are developed intellectually, we are developed spiritually. In every walk of life, the man of intelligence is the man of power; so is it in the kingdom of God. This is scientific. Our glory in the future heaven depends upon our intelligence attained in this life, and on through eternity eternal progress. This is precisely what Jesus meant when He said: "Be ye perfect, even as your Father which is in heaven is perfect."

There can, then, be no collision between true science and true religion; between true intellectuality and true spirituality. These go hand in hand for the perfection, redemption and sanctification of the human soul. Therefore, "Mormonism" welcomes all truth, whether it come from the scientist, the clergy or the layman. All truth is a part of the gospel of Jesus Christ, and necessary for the perfecting of the saints. We fear no investigation science can make of our religion, we welcome it with open arms, because we are confident that we have the truth, and true science can only assist us in spreading it, thereby vindicating the latter-day prophet.

We rejoice that God has again revealed to mankind these glorious principles of life and salvation—a religion beaming in all the glory, majesty and brightness of that revealed by Christ in the meridian of time. We know it will succeed, for it is founded upon the rock of revelation from God, the source of all intelligence. This shining light which God has sent to earth is sending its effulgent rays to every nook and corner of the globe; error and tradition are vanishing from before it, even as the clouds of darkness vanish before the rising of the morning sun. The night is disappearing. We are now in the glorious dawn preceding the coming of the Son of Righteousness in all power, glory and majesty to reign among the sons and daughters of God.

Copenhagen. JESSE H. NIELSEN.

MINUTES OF SOUTH AFRICAN MISSION CONFERENCE.

A CONFERENCE of the South African mission of the Church of Jesus Christ of Latter-day Saints was held at 14a St. George's Street, Bloemfontein, Orange Free State, on February 8th, 1914. There were present of the South African mission: President Nicholas G. Smith, Elders James H. Ockey, Orville W. Cutler, Francis E. Hulet, Leland S. Tate and Gerald M. Steed of the Cape conference; President John E. Hunter, Elders June B. Sharp, Walter H. Mathews, Enoch R. Larsen, Clifford S. Hodgson and Milton P. Fletcher of Bloemfontein conference; President Joseph F. Hintze, William L. Barker, Earl J. Soelberg, Willis E. Spafford, William H. Lindsay and B. Glenn Kenny of the Transvaal conference.

A priesthood meeting was held on February 7th, 1914, when valuable instructions were given and appointments were made. The reports showed that the branches of the mission are in good condition.

The first session of the general conference commenced at 10 a.m. of the date first named, with President Nicholas G. Smith presiding. Elder June B. Sharp acting chorister, and Elder Enoch R. Larsen, organist. Singing, "Come come, ye saints." Prayer was offered by Elder Willis E. Spafford. Singing, "Do what is right."

President Nicholas G. Smith said he was pleased to meet with the elders and saints present, and was gratified with the reports given. Said a missionary never knows where or when the seed he sows will bring forth fruit.

Elder William H. Lindsay spoke for a short time on the restoration of the gospel, and expressed his gratitude for the privilege he had of accepting the only true gospel on earth.

Elder Milton P. Fletcher spoke on the divine authenticity of the Book of Mormon. Compared the testimony of the three eye-witnesses to the gold plates on which it was originally written, with the evidence necessary to prove any certain fact by the laws of the land.

Elder William L. Barker said he had a testimony of the gospel that he was proud to bear to the world. Spoke of Christ's mission as being both to this earth and to the spirit world. Said all churches have some truth; but we preach the gospel in its fullness.

Elder Leland S. Tate spoke on spiritual light. Said it is given for our guidance, and it is our duty to let our light so shine that others may see our good works and glorify our Father in heaven. Said he rejoiced in the gospel and wanted to give to the world that which he knew to be true.

President Joseph F. Hintze of the Transvaal conference said the gospel came from God, and contained a spirit that would lead all men to the truth, if they would prepare themselves to receive it. Said no man had ever proved to him wherein he was teaching false doctrine.

Elder Clifford S. Hodgson spoke on the conditions of the world at present, comparing them with conditions existing during the times when Bible prophecies were uttered. Said that while millions of people often meet together for religious instruction, none of the sects accept all the gospel principles advocated by our elders.

Singing, "How firm a foundation." Benediction by Elder June B. Sharp.

The second session began at 2 p.m. Singing, "High on the mountain top." Prayer was offered by Elder Leland S. Tate. Singing, "Behold the great Redeemer dies." The sacrament was administered by Elders Enoch R. Larsen and Willis E. Spafford.

President John E. Hunter of Bloemfontein conference spoke of the pleasure and knowledge he gained by attending conference.

Said his motto through life had been, "Do right now." Spoke for a time on the Word of Wisdom. Said a man could not retain the Spirit of God and use tobacco, for, as we smoke a rabbit from his hole, so we smoke the Spirit from our souls. Urged the saints to pay their tithing, and receive the blessings that God has promised them for so doing.

Elder Gerald M. Steed spoke for a time on Joseph Smith as a scientist. Said the Prophet clearly taught that matter could not be destroyed; and stated that his teachings have stood the test of learned scientific investigation and discovery. Said he knew that Joseph Smith received this knowledge from God.

Elder Francis E. Hulet said he had found great joy in his labors during his short stay in Africa, and that he now realized that man could not teach the things of God, except through the Spirit of God. Said the Latter-day Saints believe in worshiping God according to the of dictates of their own conscience, and allow all men the same privilege.

Elder B. Glenn Kenny said he had found a brotherly feeling existing among the saints of Africa, and felt that the true people of God must obey the commandments of our Savior, and love God with all their heart, soul and strength and their neighbor as themselves. Explained how these commandments embrace all others.

Elder Orville W. Cutler said the first thing an elder must learn in the mission field is to be humble and prayerful. Expressed a desire to do his duty as a missionary.

Elder Walter H. Mathews spoke on the character of God's judgment of mankind. Said the richest men are not always the happiest, and that He does not judge man according to his accumulation of earthly goods, but according to the deeds done in the flesh. Said a man must do his duty in this world, if he expects a reward in the world to come.

Elder June B. Sharp spoke on the necessity of prayer. Cited scripture to show that the ancient prophets of God depended upon their Maker for guidance.

President Nicholas G. Smith read the names of the Church authorities as presented at the general conference, and also named the elders constituting the missionary force of the South African mission, with Nicholas G. Smith as president, all of whom were unanimously sustained.

After singing, "God moves in a mysterious way," prayer was offered by Elder James H. Ockey.

The concluding session commenced at 7:30 p.m., by singing, "Prayer is the soul's sincere desire." Prayer was offered by Elder William L. Barker. Singing, "O, my Father."

Elder Earl J. Soelberg spoke on the principle of faith. Said when the bloom of health is on our cheeks, we think we have faith; but when sickness or the shadow of death enters our door, we are

sometimes found lacking. Cited Abraham and Job as examples of faithful servants of God.

Elder James H. Ockey spoke on the divine mission of the Prophet Joseph Smith, bearing his testimony to the same. Said Joseph Smith fulfilled every requirement whereby we may judge a true prophet; and claimed that if he had been mentally weak, he was too weak to establish such an organization as we have in this Church. Said the world is asked to judge the truth of "Mormonism" by its fruits.

Elder Willis E. Spafford spoke on the discipline and government of God. Said He had but one servant upon the earth at one time to receive His will for the guidance of His people in doctrine or principle. Bore his testimony to the truthfulness of the gospel, and urged all to remain true to the faith.

Elder Enoch R. Larsen spoke on the mission of Christ, saying that He is the way, and we must follow Him. Said Christ never asked man to live any commandment that He, Himself, did not first obey. Said many men of the world preach things that they do not believe, as is shown by their works. Cited instances from the Bible where God has blessed the faithful.

President Nicholas G. Smith said he had been pleased with the spirit shown by the elders, and hoped they would return to their fields of labor with greater determination to do the will of God. Said the Latter-day Saints do not place Joseph Smith on a higher level than Christ or any of the ancient prophets of God, but through the teachings of Joseph Smith we can follow out their commandments. Thanked the saints for their assistance, and promised them God's blessings for the same.

After singing, "We thank Thee, O God, for a prophet," the benediction was pronounced by Elder Clifford S. Hodgson.

JAMES H. OCKEY, Clerk of Conference.

THERE are some characters who carry their wealth with them, who are rich without money. They do not need palatial homes or a large bank account. They do not need to buy admission to society—everybody loves them. They are welcome everywhere because they have that which money can not buy—a genial, helpful, sunny, cheerful disposition.

Of course, everybody wants them, because it is a joy to be with them. Everybody loves the sunshine and hates the shadows and the gloom.

There is no bank account that can balance a sweet, gracious personality; no material wealth can match a sunny heart, an ability to radiate helpfulness and sweetness.

But such graces and charms never live with selfishness or self-seeking. It is the people who have something to give, not who are trying to get something, that are wanted everywhere.—*Youth's Companion.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MARCH 26, 1914.

EDITORIAL.

JOSEPH SMITH'S PROPHECY ON WAR FULFILLED.

THOUGH the above caption allows us to speak concerning any prophecy which Joseph Smith made respecting war, it is the purpose at present to restrict comments principally to that remarkable revelation which was given to him on the 25th day of December, 1832, concerning the great civil war in the United States which began in 1861 and ended in 1865, and, hence, the prophecy was given more than twenty-eight years before its fulfillment began. We are well aware that this particular one has been written upon by many able elders of this Church; and attention is not now called to it because they did not do their work efficiently; but as there are young people in the Church in this land at present, who will be aided by a study of the same testimonies of the truth that in years past brought light and strength to their fathers and mothers, a review once more of this prophecy is not altogether undesirable; and, moreover, the *Star* now goes into the hands of investigators and other people who have never seen copies of any of our publications containing remarks on this particular revelation, and these persons may now be reached by treating on it again. We trust our readers will accept this explanation as a sufficient apology for occupying their attention with this generally familiar subject.

The testimony which the fulfillment of prophecy affords of the divine inspiration of the one who utters it, is undeniably of a very strong character, as we learn from Deut. 18: 21, 22, and Jeremiah 28: 9; since the tenor of those passages leaves no room to doubt that the fulfillment has been effected by Divine power. To be sure not every prediction of what is to occur in the future, is truly prophetical; for many who study present events closely, are able to foretell with some degree of accuracy what shall occur, in a general way, in time to come; yet such predictions are often prefaced with the proviso that conditions shall remain without much change—a proviso that allows one to wear the prophetic crown with the approval of his friends if the prediction comes true, and not to lose prestige with them if it does not. But true prophecy deals often with events that are improbable and contrary to the expectations of man as he foresees them, and are not conditioned, or introduced with an "if." Then, again, when the prophecy gives details of the events of which it speaks, they are of more value

than when the terms used are general. Thus, for example, if one should predict that in a certain country there should be a great storm next year, and it should occur, it would not be so remarkable as if he should tell us something about the quantity of rain that should fall, the duration of the storm, the misery caused by it; the loss of life, if any, what cities should render aid to the stricken districts, or at least be requested so to do, what foreigners would take part in the work of rescue, and tell us whether storms of the same kind were to be continued in other parts of the world or not. The prophecy of which we are to speak at present is of this latter character; but before taking it up directly for our study, we want to be sure that it was really uttered before the war to which it relates began. This matter has been inquired into as fully as the records at our service in this office will permit, not having the Church records in full at hand; but we find that in the issue of the *Millennial Star* for July 15th, 1851, Vol. 13, pp. 216 and 217, the prospective publication of the *Pearl of Great Price* is announced, and its contents are given. The prophecy in hand is not mentioned by name as included, but a revelation is there referred to as one given in December, 1832; but not up to that time published to the world. We shall presently see that it is identical with the civil war prophecy we are to consider. Attention for the moment is directed first to the fact that in the year 1851, when there could have been no possible reason for concealing the date when that revelation was given, it was assigned to 1832 for its first utterance. But how can we know there is not a mistake in the identity of the civil war prophecy found in later editions of the *Pearl of Great Price* and the one spoken of as given in 1832 in the prospectus (1851) of that work? The proof is as follows: Now lying before the writer is a copy from the first edition of the *Pearl of Great Price*, published by F. D. Richards, Liverpool, 15 Wilton Street, 1851, and printed by R. James, South Castle Street, this city. The prophecy in question is recorded on page 35 of the work named, and, as we desire a copy of the revelation for use in these remarks, it shall be transcribed from that old-time publication. Here it is *verbatim et literatim*.

A Revelation and Prophecy by the Prophet, Seer, and Revelator, Joseph Smith.

Given December 25th, 1832.

"Verily thus said the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place—for behold the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend them-

selves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their Masters, who shall be marshalled and disciplined for war: and it shall come to pass, that the remnants who are left in the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the saints, and the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold; it cometh quickly, saith the Lord. Amen."

It has already been admitted that statesmen who study present political conditions, are often able to give a general forecast of future events with some degree of accuracy; and it is, therefore, a question of considerable importance for us to inquire into the political conditions in the United States at the time the civil war revelation was given in 1832. The political atmosphere was not perfectly clear, but there was nothing that gave token of an approaching great conflict at arms between the Southern and the Northern States of the American Union. To be sure in 1828 a tariff law had been passed by the national government, and another in 1832, which were offensive to the Southern States, but there was a spirit of compromise manifested by both sides as the new tariff legislation of 1833 gives evidence. This provided for an annual reduction in duties until 1842, when they should remain fixed at a uniform rate of twenty per cent. But respecting conditions of those early days we notice particularly, also, that for some time John C. Calhoun and others had advocated the doctrine of state sovereignty to the extent that a state had a right to annul a law of the national government, provided it conflicted with the interests of the former. This fact is important as showing that there was no settled conviction that the several states of the Union constituted a nation, and not rather a sort of league by which they were banded together so long as their mutual interests were subserved by it, and no longer. The idea that the American people were a NATION was just beginning to take possession of the minds of some—a few—of the people by reason of the masterful eloquence of Daniel Webster in his remarkable speeches in the United States senate when replying to Hayne and others. The right of the central government to send its troops into a state without the consent of the state authorities, was largely denied, and this was the attitude of many of the states right up to the beginning of the war; and it is

apparent that an act of REBELLION by a state against the Federal government could not be committed. It is important that these conditions be held in mind, since so long as they continued to exist, there could not possibly be a war of that character in the United States, unless the people of one state should rise against their own state authorities. The states might war one against another, but so long as the doctrine of state's rights prevailed, as it was taught in early days, there could be no "rebellion" against the central government by reason of the very relation which the states sustained to it.

About this same time the slavery question began to assume some political importance; but we can not enter upon this matter in detail in these brief remarks. That it was not then ominous of war is evident. Gregg in his history of the United States (London), says: "The sectional struggle began about the middle of Jackson's first term (1829-1833) with the appearance of Garrison's paper, the *Liberator*, in Boston, and the formation of the first Anti-Slavery Society. The cloud which was soon to overshadow the Union * * * was at first no larger than a man's hand." Such was the status of the slavery question in 1832, when the prophecy in mind was given. It did not at once assume grave proportions; for it was years before hopes of a satisfactory compromise or adjustment was abandoned; and the leaders of American politics perceived that an armed conflict was impending. Texas, which was not original United States territory, asked for admittance, and was taken into the union of states in 1845, and can we doubt that if her statesmen had perceived, even at that late day, the near approach of the war, they would not have remained a perfectly independent state?

Coming now to the period of about 1851, when the *Pearl of Great Price* was published, and the revelation on the Civil War certainly given to the world, we find that the slavery question had just been settled (1850) on a basis that was apparently satisfactory to the two great sections of the country. According to the arrangement then made, California was to be admitted to the Union as a free state, while the rest of the territory ceded by Mexico should be open to slavery in case the movements of population from the south established it there. The slave trade was to be abolished in the district of Columbia, and a stringent fugitive slave law was to be passed. It appears, then, that there was rather a general calm in American politics in 1851. It was not until 1852, when Mrs. Harriet Beecher Stowe published her *Uncle Tom's Cabin*, that the matter was again brought so threateningly before the American people. The influence which that story exerted upon the slavery question is acknowledged. It did not cause the war; but its effect upon the people may be likened to that occasioned by the blowing up of the United States battleship *Maine* in Havana harbor in 1898. That act did not cause the Spanish-American war;

but from the day that deed was committed, an armed conflict was inevitable unless Spain yielded to every American demand. So after *Uncle Tom's Cabin* was published, the North became uncompromising in its determination that slavery must cease, and the South had to yield on the best terms it could get. Instead, she made an appeal to arms, and lost. Hence, taking either 1832 as the date when the great civil war prophecy was uttered, or 1851, when it was first published to the world at large, there was nothing in the political situation in the United States that presaged a great civil war. Leading men in that country certainly had referred to the divisions which slavery was causing, and was bound to cause. William H. Seward, Secretary of State under President Lincoln, had spoken of an "irrepressible" conflict between freedom and slavery; but at the same time he did not expect that it would result in war. He thought it would give way "to the salutary instructions of economy, and the refining influences of humanity." Lincoln, in his debates with Stephen A. Douglass, not long before the war began, had cited the scriptural truth that a house divided against itself can not stand, and had supplemented this by saying that the time should come when the country should be all slave or all free. How little he expected a great war over the matter, we shall later perceive.

(TO BE CONTINUED.)

MINUTES OF IRISH CONFERENCE.

THE Irish semi-annual conference was held at 106 Ann Street, Princess Building, Belfast, on Sunday, March 15th, 1914. There were present: President Hyrum M. Smith of the European mission; Elder Arthur L. Beeley of the Liverpool office; Elders Oscar J. Hendry and Seymour E. Christensen of the Liverpool conference; President Daniel H. Stuart and thirteen elders of the Irish conference.

The first session commenced at 11 a.m. by singing, "Do what is right." Prayer was offered by Elder Peter L. Nelson. Singing, "We thank Thee, O God, for a prophet."

After President Daniel H. Stuart had made some appropriate remarks, in which he welcomed all, and invited them to attend the following meetings, Elder Clyde H. Bennion spoke of the persecution that the early apostles suffered, and compared it with that endured by the latter-day prophet. He then bore his testimony to the restored gospel of Christ.

Elder Augustin L. Hanks sang a sacred solo entitled, "I'll go where you want me to go, dear Lord."

Elder Grover P. Greaves spoke upon the priesthood, and explained the difference between the greater priesthood and the lesser. He said that respect is due the priesthood of God, and it

should be valued by every one that holds it. He spoke of instances where unauthorized men had taken this authority to themselves, and called attention to the results.

Elder Alva B. Emniss talked upon the counsels that were given by President Charles W. Penrose, in the last conference held in Zion; and encouraged all to live up to them, that we may lead exemplary lives, so that the people may see our good works, and be led to glorify our Father who is in heaven.

Singing, "Sowing." Prayer was offered by Elder William R. Goates.

The afternoon session at three o'clock was commenced by singing, "Come, come, ye saints." Prayer by Elder Oscar J. Hendry. Service was continued by singing, "How firm a foundation."

President Hyrum M. Smith spoke upon the sacrament. He showed how far some of the sectarians have departed from the truth. He explained the necessity of partaking of it worthily, and showed the condemnation one is heaping upon his own head by doing otherwise. He said the sacrament was for those who had accepted the gospel of Jesus Christ by baptism, and had taken upon themselves the name of Jesus Christ.

Elders Leland N. Holman and Harold J. Bishop administered the sacrament, after which a sacred hymn was sung by four of the local sisters.

Conference clerk William R. Goates presented the names of the general and local authorities, who were all unanimously sustained.

Elder George A. Clark was pleased to meet with the saints, and encouraged them all to keep the Word of Wisdom. He gave an account of experiments that have been made to test the power of the poison that is contained in tobacco, and spoke of the results obtained.

Singing, "I need Thee every hour." Prayer by Elder Arthur L. Beeley.

The evening session commenced at seven o'clock by singing, "High on the mountain top." Prayer by Elder William R. Goates. Singing, "O, my Father."

Elder Peter L. Nelson was the first speaker. He spoke upon the subject of revelation, and cited instances showing that revelations have been given to man at different times since the days of Adam. He also said that revelation is necessary as long as the gospel of Christ is on earth.

Sister Clark sang a most beautiful hymn entitled, "Some day we'll understand."

Elder Arthur L. Beeley related his experiences in investigating the "Mormon" religion and while in Utah, and gave a report which shows that Utah is progressing in every way. The death rate in Utah is lower than in any other country—manifesting that the people are living moral lives. He wished those who had not

accepted the gospel, as we teach it, would investigate it with an honest heart and a Christian spirit. He closed by bearing a strong testimony to the truthfulness of the gospel.

President Hyrum M. Smith spoke upon the signs by which Christ's true followers may be known, and upon the love the Latter-day Saints have towards their God and their neighbors. He compared the members of the Church of Jesus Christ of Latter-day Saints with those of other religions from a moral standpoint. He said that "Mormonism" makes every man a better man, and more loyal to his country, and encouraged all to live up to the principles of the gospel. He was pleased to see so many present and invited all to attend the meetings.

Closed by singing, "What was witnessed in the heavens?" Prayer by Elder Martin A. Farrell.

WILLIAM R. GOATES, Clerk of conference.

A TEMPERANCE APPEAL.

WHEN I think of what the Lord has done for me, of how He has rescued me from the grasp of sin, and that He has redeemed me by His sufferings on the cross, and how, after rejecting Him for so long, I have at last found joy in Him—when, I say, I think over these things, and all my past life, there comes a burning desire to do something to express my gratitude to Him; therefore, I pray that, by His grace, I may be spared many years to carry His message to others, so that they, too, may be "turned from darkness to light, and from the power of Satan to God." The Bible exhorts us to live soberly, righteously and godly in this present world, and to do this we need the gracious power of the Holy Spirit, which He promises us if we obey His commands, and let us remember that God never fails to carry out His promises.

One of the greatest curses of to-day is strong drink. It is the cause of innumerable pitfalls to young and old, and to both sexes, and all attempts to remedy this evil without Christ's blessing are of no avail. I send a message to the one who would fain break the fetters, but feels his own utter helplessness to do so. One may be an habitual drinker for years, and yet never think he is enslaved. How often do you hear a man boast that he can give it up any time he chooses. Let him try. No sooner does he make an honest attempt to free himself, than all the powers of darkness conspire together to drag him back to sin, misery and death, and then only does he find out how utterly weak he is; but there is a way to victory, no matter how low you may have fallen. Your neighbors, your wife and children may despise and shun you. You may become sullen and soured, in fact, you may feel like a veritable social leper, yet look to the bright "Star of Hope," and be guided to a

safe harbor of refuge. There is no man so depraved but has some spark of good in him.

"Down in the human heart, crushed by the tempter,
Feelings lie buried, that grace can restore.
Touched by a loving hand, wakened by kindness,
Cords that were broken will vibrate once more."

Yes, you can be saved. God says so, and He never lies. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; turn ye from your evil, for why will ye die?" Go on your knees in prayer to Him, humble yourself to the dust, for, bear in mind the words of our Savior: "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased." Is it any use to sign the pledge? you say. Yes, if you will, at the same time, register your vow in heaven. Look upon your pledge card as being simply an earthly memorandum to remind you of your solemn contract with the Father. Above all, pray constantly, daily, hourly. Let prayer to God be the fore-runner of your every action in life. Do not be tempted by any pretence to habituate yourself to visit public houses or drinking clubs. You cannot touch pitch without being defiled, and you cannot attend such places without some danger of being engulfed in the vortex of ruin and sin. Oh, let me appeal to all young men to beware of strong drink. Let your manhood have free scope, and not be enslaved to this curse. Let your own true self be clean and spotless, ready to face the Divine Maker without a blush of shame, when He calls. This is my earnest prayer in the name of Jesus. Amen.

Birmingham. OLIVER WELLS.

FROM THE MISSION FIELD.

Changes of Address.—The headquarter's address of the Nottingham conference is 84 Robin Hood Chase, Nottingham, until further notice.

The headquarter's address of the Liverpool conference is 130 Newbank Road, Blackburn.

Baptisms.—On Sunday afternoon, March 15th, 1914, a baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), when two members were admitted into the fold of Christ. Elders Raymond V. Barnes and Floyd S. Leaver officiated.

A baptismal service was held at Feversham Street Baths, Bradford (Leeds conference), March 21st, 1914, when ten souls were added to the fold of Christ. Elders George C. Lund and Charles L. Porter officiated.

A baptismal service was held at the Public Baths at Burnley (Liverpool conference), March 21st, 1914, when twenty-four souls were admitted into the fold of Christ. President Charles R. Wing, and Elders Aubrey O. Andelin, Arthur L. Beeley, Luther E. Eggertsen, Oscar J. Hendry, Reuben J. Owen, Ernest W. Gee, C. Le Roy Madsen, James A. Loveless, G. Merlin Southwick and Walter Cannon officiated.

Releases and Departures.—The following named missionaries have been honorably released and took passage for New York, per s.s. *Cedric*, on March 12th, 1914: From the French mission—Joseph B. Storrs, W. Earl Read. From the Scandinavian mission—Norman H. Anderson. From the British mission—Albert Spencer. The following named missionaries have been honorably released and took passage for St. John, N.B., per s.s. *Virginian*, on March 18th, 1914: From the British mission—William Hardy Breeze, Thomas E. Kidd, Harry V. Graham, Lionel J. Bradford. From the Swedish mission—Bert Bonderson, Swen S. Orstrom. From the Netherlands mission—Keith R. Jensen, Ray D. Fitzgerald. From the Scandinavian mission—Robert H. Sorensen. From the Swiss and German mission—Paul Platt. A company of emigrants numbering thirty-one, under charge of Elders Ray D. Fitzgerald, R. H. Sorensen and Brother Carl P. Anderson also took passage on the same ship.

DIED.

ABERY.—At Chatham (London conference), February 25th, 1914, Gordon Richard Abery, son of J. B. Abery. Deceased was born April 30th, 1891, and was baptized September 25th, 1904.

BUNKHALL.—At West Hartlepool (Newcastle conference), on January 29th, 1914, Valentine Bunkhall. Deceased was born February 14th, 1852, and was baptized October 5th, 1911.

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EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.